

Christmas greetings

At this holy season the entire staff of AMERICA, including our devoted lay assistants in both editorial and business departments, is drawn doubly close to our readers. Not all our readers, of course, are Catholics. Yet all recognize that Christ Our Lord, who deigned to come among men as the divinely lovable Babe of Bethlehem, is the source and inspiration of everything that appears in these pages. Our task is to televise Christ to the world of this day and age—the whole Christ. AMERICA's purpose is to invoke the whole body of Christian truth in an effort to interpret week-by-week events and trends, whether they are specifically religious or not. In large measure our purpose is to evaluate the social plans and transactions of our contemporaries in the light of those *natural* moral truths of which Our Lord made His Church the custodian, interpreter and teacher. We write about the Marshall plan, the North Atlantic mutual-defense system, our Asiatic policy, lobbying before Congress, efforts to control inflation, interracial developments and a host of other complicated temporal concerns. No one could be more fully aware than we are of the dangers of faulty judgment in applying Christian faith and morals in these areas. Yet it is on these moral frontiers that endless battle must be waged against the forces of secularism and for God's design for Christian living. In a true sense, we are trying to make operative, in day-by-day living, the divine message of peace through justice announced from the hills of Bethlehem. It is with great joy that at Christmastide we can, as it were, resort to headquarters and there, in company with Our Blessed Mother, wish all of you the most precious of Christ's blessings now and for another year of God's grace.

Poll on Vatican envoy

For some unknown reason, the only polling service which has so far reported the public's reaction to the controversy over the appointment of General Clark is the Minnesota Poll, conducted by the Minneapolis *Sunday Tribune*. Dated December 9, it shows that opposition has risen to 46 per cent, as against 32 per cent in favor. This reverses the results of the July 2, 1950 poll, which showed 42 per cent in favor of the Taylor mission, as against 29 per cent opposed. One of the most interesting revelations is that the new poll offers evidence in confirmation of the assumption this Review has made, i.e., that the question of whether the United States sends a "personal representative" or a "full Ambassador" is not significant in canvassing public opinion. The new poll offered those who wished to make a distinction an opportunity to do so by making a "qualified" reply. Only one per cent did so, most of them to say that "we should have a representative at the Vatican but not a full-fledged Ambassador." The switch in public opinion took place chiefly among Protestants. Whereas 32 per cent of them had favored the Taylor mission, compared to 37 per cent opposed, only 19 per cent now favor diplomatic relations, com-

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pared to 57 per cent opposed. Some Minnesota Catholics seem to feel that having diplomatic relations with the Vatican is not worth fighting over, since only 71 per cent of them now favor diplomatic relations, whereas 76 per cent favored the Taylor mission last year. The poll proves, as was to be expected, that the campaign of opposition has been effective, at least in the short run, even though 43 per cent of Minnesota's Protestants remain unconvinced.

UN assembly—pre-Christmas inventory

When the sixth regular session of the United Nations General Assembly convened in Paris November 7, something was said about the target date for adjournment being January 15. That date will have to be revised backward toward Easter if progress continues at the present rate. The regular and supplementary agenda contained sixty-eight items, many, of course, dealing with minor matters of Assembly organization, personnel appointments and other UN housekeeping problems. Many others are of considerable importance. Among the latter are the report of the Collective Measures Committee, the report of the Palestine Conciliation Committee, the report of the Special Committee on the Balkans and a special report on the repatriation of Greek children, all of which may be expected to touch off lengthy discussions. The report of the Interim Committee on Nationalist China's charges of Soviet violations of the Sino-Soviet Treaty of 1945 should further lengthen the debates. Besides the sixty-eight items mentioned, a number of highly provocative resolutions have been introduced since the session began. One, introduced December 6 by the United States and seven smaller Powers rebuking South Africa for its treatment of the natives of South-West Africa, may cause South Africa's withdrawal from the UN. Another recent resolution calculated to prolong the session is the Soviet charge that the \$100 million provided in the Military Aid Act by Congress for aid to anti-Soviet undergrounds is an "aggressive act" by the United States.

... many items remain in stock

Before breaking up for the holidays, the Assembly had tackled only a handful of the items on its agenda. After wasting a month on the disarmament "debate" it agreed to combine the Atomic Energy Commission

and the Conventional Armaments Committee. It set up a stand-by (in New York) Peace Observation committee for the Balkans. It held elections for vacancies in the moribund Security Council, in the Economic and Social Council and in the International Court of Justice. It listened to Germans of the East and the West, but was rebuffed on free all-German elections. It found no way to bring Italy into the United Nations over the Russian veto, even though Italy is a member of the North Atlantic Treaty Organization, which is "within the framework of the United Nations." This is a sorry showing for seven weeks of work. The simplest explanation is that the delegates fear to take any action that might provoke the Soviets and thus jeopardize the chances for peace in Korea. If that is so, then Russia exercises its veto in the Assembly as effectively as it does in the Security Council. It is reported that the U. S. delegation admitted as much when it was asked on November 25 to charge Russia with genocide (the extermination of whole peoples) by representatives of 12 million Americans whose homelands are Lithuania, Latvia, Estonia, Poland, Greece, Hungary, Czechoslovakia and the Ukraine. A similar appeal by Msgr. Bela Varga, former president of the Hungarian Parliament, made December 2, received the same response. It would "aggravate the international situation." Perhaps we are wrong in suggesting that the Assembly will drag on through Lent. If it imitates the U. S. delegation's nice regard for Soviet sensibilities, it can finish its work in a month.

Chinese Communist racket

On December 8 the press reported the sixth death of a Chinese-American attributable to a diabolical shakedown plot concocted by the Chinese Communists. Chin Hong, a laundryman, tried to stab himself to death and was finally cut down by police bullets when he attacked three New York patrolmen who attempted to reason with him. He had sent his life savings of \$700 to China in order to ransom imprisoned and tortured relatives. A demand for an additional \$1,000 finally drove him to despair. In a single month the Chinese Communists had similarly squeezed \$1,000,000 from New York City Chinese. The extortion letters almost invariably come from South China, where

land reform is in progress and whence the majority of Chinese-Americans emigrated. The Reds demand either the back payment of land taxes, refunds of rent to tenants or payment of damages for "past mistreatment of peasants." Though the exactions are termed "fruits of the struggle" for the peasants, it is a safe bet that the eggs in U. S. dollars laid by the goose will not find their way into any peasant's hut. Shopkeepers, merchants and missionaries have also been subjected to the racket. French-born Bishop Francis X. Jantzen is being held prisoner until the Church pays the sums demanded of him. Bishop Adolph J. Paschang, M.M., has been tortured for failure to pay 22,000 Hong Kong dollars. In the meantime the U. S. Treasury Department has invoked the Trading with the Enemy Act to dry up the stream of American currency flowing to China. Archbishop Anthony Riberi, ousted Papal Nuncio to China, has counseled against paying ransom for missionaries. The earnest prayer of Catholics would seem to be their only salvation.

"Tithing"

The custom of offering "tithes" to support religious worship was in vogue at the dawn of recorded history (see *Genesis*, c. XIV). The English word "tithes" (from the Anglo-Saxon *teotha*, "a tenth"), though defined in different ways as descriptive of this custom, meant basically "the tenth part of all fruits and profits justly acquired, owed to God in recognition of His supreme dominion over man, and to be paid to the ministers of the Church." The National Council of Churches is trying to revive "tithing." With high taxes and the high cost—and "standard"—of living, that is asking a lot. But does spending a lot more on temporal wants necessarily prove our standard of living is higher if judged in the light of Christian values?

Red fog over Boston

The loyal citizenry of Boston and Cambridge are buzzing over an approaching trial which has already caused some embarrassment to two of the nation's most respected schools—Harvard University and the Massachusetts Institute of Technology. On September 12 a grand jury indicted Prof. Dirk J. Struik of MIT on a charge of conspiring to overthrow the Government of the United States and the Commonwealth of Massachusetts. The indictment is based on a State anti-anarchy law enacted in 1919. The case against Struik started to take shape during the 1949 trial of the eleven Communist leaders in New York. One of the Government's surprise "underground" witnesses, Herbert A. Philbrick, testified on that occasion that the Dutch-born MIT mathematician had attended secret meetings of a Communist party cell and there advocated the violent overthrow of the State and Federal Governments. Harvard was involved in the case two weeks ago when Dr. Kirtley F. Mather, Professor of Geology, suggested in a cleverly-worded letter addressed to some thirty Protestant ministers that the clergymen invite Dr. Struik to meet and talk with

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their parishioners. (This was one of a number of moves that have been made to arouse pre-trial sympathy for the indicted professor.) Both these learned gentlemen have long and notorious Communist-front records. Struik has never made any secret of his devotion to Marxism but has denied ever carrying a Communist party card. The impending trial will test the constitutionality of the 1919 Massachusetts law. It will also establish whether the umbrella of academic freedom is big enough to cover advocacy of the violent overthrow of the Government.

Help for European migrants

After a nine-day meeting at Brussels (AM. 11/24, p. 199) completely dominated by the U. S. delegation, sixteen nations organized on December 6 the Provisional Intergovernmental Committee for the Movement of Migrants from Europe. Goal for 1952 is the movement of 55,000 from Germany, 35,000 from Italy and Trieste, 15,000 from Austria, 6,000 from the Netherlands and 4,000 from Greece and Portugal. Receiving nations will be Canada (40,000), United States (25,000 ethnic Germans), Australia (25,000), thirteen Latin-American nations (23,000) and New Zealand (2,000). To the U. S. contribution of \$10 million will be added about double that amount by the other members of the Committee: Austria, Australia, Belgium, Bolivia, Brazil, Canada, Chile, France, Greece, Italy, Luxembourg, the Netherlands, Switzerland, Turkey and West Germany. Unaccountably absent from this modest venture is Great Britain, whose delegate, Sir Christopher Warner, abstained from the final vote. It may well be that the straitened British do not feel they can afford the \$800,000 contribution asked of them. Less understandable is their refusal to receive any of Europe's surplus workers, in view of the fact that in Britain 400,000 jobs are now unfilled. The shortage is especially acute in the coal mines. Remarked the London *News Chronicle* recently:

If only the output of coal could be increased between ten and fifteen per cent, we should be ready to master our financial worries. If the fourteen per cent of absenteeism at the coal face were wiped out, if the miners would allow another four thousand Italians to work . . . then we could expect to get the coal for which Europe is crying.

And Britain in turn could get the high-grade iron ore from Spain and Sweden for which she is now crying to the United States.

Correction

The words attributed to Cardinal Segura, Archbishop of Seville, by Camille Cianfarra, correspondent of the *New York Times* (AM. 12/15, p. 303), were not uttered by Cardinal Segura, but by Archbishop Marcelino Olaechea Loizaga of Valencia.

The text on the cover—an antiphon from the First Vespers of Christmas—is taken from The Roman Breviary in English by permission of the publishers, Benziger Brothers, Inc., New York, N. Y.

CARDINAL GERLIER ON THE FRENCH SCHOOLS

As depressing as any report of a major disaster was the news from France on November 9 that teachers in elementary and nursery public schools had walked out in protest against the aid voted by the French General Assembly on September 21 to Catholic schools. The Government said that three-quarters of the Paris grade schools and half of the schools in provincial cities had been affected by the walkout. The teachers' behavior appears particularly wrongheaded in view of the meagerness of the proposed aid, a mere minimum of indirect help to relieve the starvation wages doled out to the teachers in the nonpublic schools. Obviously no solution is in sight for the French school question so long as state education authorities insist that the constitutional religious neutrality of the French Republic is jeopardized unless the 1.6 million children now being trained in the non-government-supported elementary schools are forced into a single militantly secularized school system.

Yet the total picture contains some elements of hope. In the area of university and secondary education, religious education is not under the same restraints as in the elementary schools. Save for a minority of extremists, even the bitterest opponents of the Church-related or "free" schools realize the dire need of reaching some sort of peaceful solution for this age-old conflict. Catholic leaders, too, are more ready to search for possible points of agreement. Hence the constructive note sounded by Cardinal Gerlier, Archbishop of Lyons, in his address on November 30 to a meeting of Catholic school teachers. "Justice for Catholic schools is one of the guarantees of national concord," said the Cardinal, and he added: "Far more than a question of money, the educational problem is for us an aspect of the essential problem of national harmony."

Furthermore, Catholic positions are being clarified. Attempts of some French Catholics to minimize the Church's right to maintain schools were definitely rejected by the French bishops at their meeting on April 4 of this year. (They had met only four times before that date since 1789.) On the other hand, the bishops followed the counsel of both Pius XI and Pius XII in making plain that "the Church, which firmly maintains the necessity of Christian schools, does not attack public education."

Significant is the attitude of the national syndicate of French Catholic teachers (S.G.E.N.), as expressed by their secretary-general, Paul Vignaux, and M. Giry, secretary for the elementary teachers. They declare positively that the public schools should not be "monopolized" by any ideology, but are the "property of all." They are flatly opposed to any changes in the country's basic school law of 1886, and urge a policy of realism and moderation on the part of Catholics. For the sake of France's own survival her friends hope that reason may at last prevail over passion in her painful school conflict.

J. L. F.

WASHINGTON FRONT

When Charles E. Wilson took his position as the all-powerful head of the Office of Defense Mobilization, this observer voiced some skepticism as to how his program would work out. That program, popularly described as "guns and butter," was, it will be remembered, an attempt to keep civilian production at the highest possible figure while building up our armament over a three-year period. It was a program unprecedented in our history.

Now it is coming under fire, especially from the military, as represented in Congress by Senator Lyndon B. Johnson of Texas, who is chairman of the Armed Services subcommittee on preparedness (the so-called "watchdog" committee). The attack takes the form of charging that Mr. Wilson's plan has resulted in a serious lag in arms production while coddling the producers of civilian goods.

Mr. Wilson has reacted vigorously to the attack. His defense takes three forms: 1) it was necessary, he holds, to build new arms plants, instead of reconvert-ing existing industry, in order to avert serious unemployment in the process; 2) he denies that *as of now* civilian industry is taking metals in short supply—steel, copper, aluminum—away from arms production; but 3) he warns that when his new arms plants do get under way, just after the New Year, civilian production will really feel the pinch. He promises to deliver the arms by the date he had set.

It is, of course, an interesting experiment, and it has important repercussions at home and abroad. In this country, it has created millions of new jobs, thus relieving the Administration of the stigma of causing unemployment; while abroad, especially in England, it has roused bitter feelings of envy at the sight of our unceasing flow of autos, refrigerators and television sets, while Britons live in austerity. It promises copious arms for us and Western Europe, while abroad it has the twofold effect of reassuring our friends and of serving notice on our enemies both that we mean business in preparing for war and that we do not intend to let our general economy collapse.

It was perhaps a mistake to call this process "mobilization." To European ears this word has a special and ominous meaning. From 1909 on, shudders of fear ran through Europe at the constantly recurring headlines: "Germany Mobilizes!" Mobilization was the step just next to war. It is hard to persuade any European that things are different now. It is true that officially it is "defense mobilization" and that Mr. Wilson makes a distinction between "all-out" and "gradual" mobilization, but to the European it is still mobilization. This may be mere semantics, but it does seem that Presidents Wilson and Roosevelt were wiser in calling it "preparedness."

WILFRID PARSONS

UNDERSCORINGS

A Mass for the current United Nations session was celebrated in Notre Dame Cathedral, Paris, Dec. 9. The celebrant was Rev. L. J. C. Beaufort, member of the UN delegation from Holland; the sermon was preached by a member of the UN delegation from India, Rev. Jerome D'Souza, S.J. Music was provided by the Russian choir of the Holy Trinity Orthodox Church in Paris.

► A new book by Joseph A. Breig, former contributor of "The Word" in *AMERICA*, is *The Devil You Say!* (Bruce, \$2.50), a Catholic journalist's "disclosure of secret reports from hell based on the accounting made by the devils assigned to create evil in the world." The book will be the January selection of the Catholic Literary Foundation, Milwaukee.

► Dec. 21 marks the golden jubilee in the priesthood of two celebrated American priests, Dom Pablo Maria Moore, of the first U. S. Carthusian foundation at Sky Farm, Whitingham, Vt., and Rev. James M. Gillis, C.S.P., long-time editor of the *Catholic World* and syndicated NC columnist for 23 years. The public celebration of Fr. Gillis' jubilee was noted with a Solemn Mass in the Church of St. Paul the Apostle, New York City, Dec. 16.

► Competitive football in the small Catholic high schools of the Pittsburgh Diocese will be discontinued after this season, to be replaced by intramural games. It was stated that the aims of physical education in the schools can be accomplished better by a well-integrated intramural program.

► At a recent clergy-physician seminar held at DePaul Sanitarium for nervous and mental cases, New Orleans, La., Msgr. Charles J. Plaque, Chancellor of the Archdiocese of New Orleans, said that the "young lady who runs home to Mama after the first quarrel with her husband is emotionally immature." The Monsignor continued:

But she would not have run home and Mama would not have opened the door to her so readily if we had been successful in teaching both to accept the basic Christian teachings on marriage instead of the code taught so effectively by Hollywood and Reno. Emotionally immature persons have not been taught the immutable law of God, or, if they have been taught it, they have somehow ceased to believe that it matters.

► J. B. Shores of Dallas, Texas, director of public and employe relations for the Texas and Pacific Railway Co., suggests that business enterprises with several hundred or more employes have a religious counselor, RNS reports. The practice, Mr. Shores said, has proved most satisfactory when tried. He also suggested that employe-management conferences might be opened and closed with prayer.

R. V. L.

The Christ Child and misery

This year, as in all previous years (but possibly more than ever this year) millions of the world's poor will kneel in adoration before the Crib of the new-born Saviour. They are destitute of all possessions save faith.

Does the Christ Child teach them any way, any method for overcoming their destitution? Does He offer them any blueprint for economic security? He does not. He Himself is the poorest of the poor, and His security is that of a roadside beggar.

Yet He does teach them something that is of more practical value for even this world's concerns than any technique of economic enrichment. He preaches to them in His own Divine Person the essential *condition* for alleviating the acute misery of the world's masses. This is that men should live together in peace, and break down the high walls that hatred and prejudice have erected to separate them. This is His own example, for by His birth, life and death He became "our peace, who hath made both [Jew and Gentile] one . . . killing the enmities in Himself" (Eph. 2:14, 16).

Men may live together in peace and still remain impoverished. They may not know how or may not wish to better their situation. Some may do well for a time by isolating themselves from the rest of the world. Yet the plain fact remains that much of the world's acute material distress, outside of the abnormal conditions prevailing behind the Iron Curtain, could be considerably alleviated if the economic life of peoples were not throttled by their own political and racial prejudices.

The world's distress cannot be lessened if willing and able-bodied people cannot migrate in order to take jobs. The present manpower shortage in some countries in the north of Europe is a patent instance of this truth. Mines and industries are not idle there because unemployed workers in other European countries are unwilling to migrate. They are idle because of the political blocks placed by governments, the spiritual and psychological blocks erected by the northern workers themselves, who have no desire to work with "foreigners."

The Christ Child's message of peace fell on deaf ears at the time of His birth. King Herod and the rulers of Jerusalem entrenched themselves behind the rigid walls of jealous racism and nationalism and the pride of political possession. The thought that a higher Power might breach that wall drove them to acts of panic and cruelty. They stubbornly refused to recognize the simple condition that God's Providence required for their own preservation. The result was their country's total ruin. And that result attends those who pursue their policy in the international or in the domestic world today. The modern world's economy simply cannot operate on any basis other than the free recognition of the natural worth of all men and their just claims to employment. The exclusiveness of Herod's Jerusalem spells death even to what the exclusion is supposed to protect.

EDITORIALS

Yet one more remark must be added. The Christ Child's message of wisdom is bound to fall today on deaf ears if the world forgets that He who speaks is not some mere humanitarian benefactor, but is the living Son of God. The Infant Jesus knows our earthly needs, because He is our divine Creator, who formed us out of dust and nothingness. His counsel wears the gravity of God's authority, the freshness of divine creation. "Choose not to be unwilling to grow young in Christ," said St. Augustine. It is time for us to throw off the shackles of an aged, un-Christian world, and learn how to live in this life so as to prepare fitly for eternity.

"This troublesome priest"

The conditional release on December 5 of Archbishop Aloysius Stepinac after having served five years of a sixteen-year prison sentence does not solve the issues which have arisen between the Catholic Church and the Government of Premier Tito of Yugoslavia. The Archbishop was unjustly condemned for crimes he never committed. Those who were closest to the Archbishop during the period in which alleged collaboration with the Nazis and the Ustashi was said to have taken place and are now free to speak have completely refuted the charges. The Archbishop's record for courageous defense of the Jewish people and unselfish assistance to them cannot be questioned.

To rehash the old accusations without offering any evidence that could stand up in an impartial court is an insult to the intelligence of free peoples who cherish human rights. This Tito has done in granting a conditional release to Archbishop Stepinac. The old charges are renewed and we are asked to look upon his freedom from confinement as a magnanimous act by which "the past should be forgotten." This was the way Tito himself described the Archbishop's conditional release in a letter to Drew Pearson before the event. Mr. Pearson accepts Tito's claim that religious freedom exists in Yugoslavia today.

The Yugoslav dictator apparently has also scored a hit with Ernie Hill, correspondent of the *Chicago Daily News*. In a report from Belgrade which appeared in the *Daily News* of December 6 Mr. Hill stated that even good Catholics in Yugoslavia "take a dim view of Stepinac because of his alleged collaboration with the Nazis during the war and his failure to intervene in the persecution of the Jews." The unreliability of Hill as a reporter of the Yugoslav scene can be gauged by his astonishing remark that "today the Roman Cath-

olic Church is getting along well under the regime of Marshall Tito and does not want to participate in any campaign on Stepinac's behalf."

Does Mr. Hill consider the Roman Catholic Church to be getting along well when hundreds of her priests are still in jail? When over 600 of her 1,196 parishes are deprived of resident priests? When over 3,000 sisters are not allowed to wear their religious habits and hundreds are either compelled to labor or sent away to concentration camps? Does this American newsman know that Catholic schools are not allowed in Yugoslavia? That although five minor seminaries are permitted, they are not recognized academically? That over half the major seminaries have been suppressed? Does Mr. Hill know about the governmental restrictions that have all but stifled a once flourishing Catholic press?

In view of Mr. Hill's inability to interpret facts, or even to gather them, it would seem prudent to await confirmation of another part of his report. This has to do with the alleged remarks of our American Ambassador to Yugoslavia, George V. Allen. In the *Chicago Daily News* dispatch, Mr. Allen is said to have stated that the Archbishop collaborated in the Ustashi persecution of the Orthodox Serbs, and hence was rightfully punished. It seems incredible that an American Ambassador, with all the resources of the State Department at his command, could take a stand so at variance with the evidence.

There is no reason whatsoever to reverse the judgment of free peoples of the world that Archbishop Stepinac was unjustly condemned. His conditional release with the unwarranted title "former Archbishop" and the stigma of traitor does not repair the injustice. The partisans of Tito may scream "traitor." So did those of Henry II, who rushed into the Cathedral of Canterbury looking for St. Thomas à Becket. "Here I am," said St. Thomas, "no traitor, but archbishop and priest of God."

Britain under Churchill

Conservative-minded Americans who saw in Churchill's victory over the Labor party the dawn of a new and better day are having some second thoughts.

So far as Britain's foreign policy is concerned, there has been no change since Anthony Eden succeeded Herbert Morrison as Foreign Minister. Britain is still lukewarm toward the Schuman Plan, still skeptical of European unity, still opposed to a European army that would incorporate English units. (The British have almost as much distaste for serving under a French general as the French have for serving under a German general.) Toward Iran and Egypt the Churchill Government continues to pursue the policy charted by the Attlee Government. Only on the question of rearmament has there been a change, and here the change, from the viewpoint of American conservatives, is for the worse. Conceding that Aneurin Bevan and other left-wing critics of Mr. Attlee were right, Mr.

Churchill lately announced that Britain had set her rearmament goals too high and would have to lower them.

Nor on the domestic scene is there any greater evidence of the vast changes predicted by U. S. conservatives. Those who fondly hoped that the British Conservatives would do away with economic controls and set the country on the free-enterprise path have been seriously disillusioned. All the old Labor party restrictions are still in force. There isn't the slightest prospect that they will be changed. Rather, if the present economic crisis endures, Richard Austen Butler, the new Chancellor of the Exchequer, will be obliged to tighten and extend them.

To informed persons none of this will come as a great surprise. The Labor party is British, as the Conservative party is British, and where British interests abroad are concerned is apt to act in the same way. During his tenure as Prime Minister, Mr. Attlee did not give away a square foot of the British Empire which Mr. Churchill, had he been in authority, might have retained.

On matters of domestic policy, there do exist sharp differences between the Labor and Conservative parties, such as the fundamental disagreement over the degree of nationalization. On the continued need for rationing and for controls over exports and imports, there are, however, no differences whatsoever. Almost all the economic controls in force in Britain today are the product of harsh circumstances, not of "Socialist" theorizing. It was the failure to understand this—to face facts—that led our conservatives astray; that and all the careless talk about how the "Socialists" were ruining Britain.

Code for teen-age parties

The parent councils of five schools in Connecticut recently approved a code of conduct for parties—described as "a sensible basis of good conduct and good manners"—for the direction of teen-agers and their parents. The code has six points, touching sources of worry and unhappiness all too familiar to parents when their youngsters are "at a party" in someone else's house. Let's look at what *might* happen if the code were observed.

Young Herbert (isn't he Joe Tupper's boy?) rings your bell. Genevieve, who has been shined and polished for the last hour, shouts down languidly that she'll be ready in a minute. Young Herbert politely asks what time you would like Ginny brought home from the party at the Spoffords. The hour you name, feeling somewhat Victorian, doesn't seem to strike Herbert as unreasonable. "She'll be here," he says. "And don't worry. I never take chances when I'm driving." Off they go, not like entrants in a hot-rod contest, but decorously, carefully. Young Herbert obviously feels that Ginny is his responsibility, and one which somehow outweighs his urge to prove that he can handle the ole tub and really make 'er run.

The party at the Spoffords is gay, with only one temporary hitch. Three unattached boys show up, uninvited. Mr. Spofford, friendly but firm, points out to them that hereabouts no one comes to parties uninvited. They should have known. Their own fault.

Nor is fun inhibited by the fact that the party is chaperoned. The whole evening, Mr. and Mrs. Spofford are there, either joining in the fun or just unobtrusively present. *He* did sneak out once, and some of the wiser lads suspect that he went upstairs for a snort, since no alcoholic drinks are served at these parties. As the evening goes on, two of the teen-agers rush to the telephone to call home for permission to stay just a little longer. Permission is granted; but no one will be out till the wee hours. Finally, like all good things, the party ends. Young Herbert, still driving like a candidate for the model trucker's medal, delivers Ginny at the front door at the hour agreed upon. Everyone, including the parents, has had a good time.

Is that the way teen-age parties are run in your neighborhood? The five Connecticut parent councils have laid down some very commonsense rules, based upon experience. Some of the rules concern the teen-agers, some their parents. The most heartening aspect of the whole thing is the emphasis on discipline and responsibility. The youngsters are told what they may do, and what they may not; and they are expected to obey. Perhaps more important, the parents are reminded of their own obligations. It is not merely a question of seeing that Herb and Ginny are well dressed, that they know a few rules of general politeness and that they are armed with clean handkerchiefs. Teen-agers are too young to run their lives alone, especially during the turbulence of adolescence. They need direction and kind, though not domineering, supervision. Their parties are to be chaperoned; there are no drinks; they tell you where they are going, when they will be home, and they come home on time. They have a chance to enjoy themselves, to grow in grace and the graces, as youngsters should. They know, and their parents know, that it is all wholesome and good. Many Catholic parents and many Catholic neighborhoods would do well to agree upon a similar program. It is easy to bewail the decay of manners and morals among the young. But it is sinful for parents to stand by and do nothing, when something can be done, about the milieu which is shaping their children for time and eternity.

Call to Australians

It can scarcely be a coincidence that not long after the Australian hierarchy's annual social-justice statement on the moral challenge of postwar Asiatic developments to Australia, a similar "Call to the Nation" should have been sent out, on November 11, by a group of distinguished religious leaders and jurists of the Commonwealth. (The bishops' statement was summarized and discussed by Andrew Boyle in *AMERICA* for November 17. The complete text will

appear in the February issue of the *Catholic Mind*.)

The message of the Call was that "we are in danger from abroad, and in danger at home from moral and intellectual apathy."

The signatories were the Cardinal Archbishop of Sydney; the Moderator-General of the Presbyterian Church of Australia; the President of the Australian Council for the World Council of Churches; the Anglican Primate of Australia; the acting President-General of the Methodist Church of Australasia; the Chief Justices of Victoria, Queensland, Western Australia, South Australia and Tasmania, and the acting Chief Justice of New South Wales. The Prime Minister, Robert Gordon Menzies, and the Leader of the Opposition, Dr. Herbert V. Evatt, warmly commended the Call to the people of Australia.

Perhaps because the statement of the Catholic hierarchy had spelled out in some detail the various evils that had helped to build up the present crisis for Australia, the Call to the Nation does not touch specifically upon these. Rather, it concentrates upon the moral revival that must precede any effective attack upon these evils. The Catholic bishops had said sternly:

We have refused to populate this country. Contraception has ravaged our population. We have denuded the land and crowded our people into great cities.

And, while drawing attention to the "thousand million people suffering from a dreadful poverty" who lie to the north of Australia, the bishops condemned the "false assumption of racial superiority which too often underlies the so-called White Australia policy."

The signatories of the Call are at one with the bishops in asserting that the dangers and problems of the present crisis "are a challenge to us, but in meeting the challenges of history, peoples grow in greatness . . . They demand a restoration of the moral order, from which alone true social order can derive." Therefore, continues the Call,

We call for a new effort from all Australians to advance moral standards.

We ask for it from individuals in their personal and vocational relationships; in and through the lives of families; in and through all voluntary associations: trade unions, employers' and professional groups, the organizations of women, of servicemen . . .

We call on all Australians to take the active concern in public affairs proper to the citizens of a free society.

We call upon our people to think now of the future into which our children may go, that we may shape it well and wisely for them . . .

We here in the United States, struggling with our own problems of racial prejudice, our own clash of competing economic interests, our own revelations of corruption in public life, have no stone to cast at the Australians. Rather do we hail their Call to the Nation as an appeal to all free nations to revitalize those moral principles which alone can make and keep nations free.

Christmas peace in time of stress

Harold C. Gardiner

ONCE MORE RETURNS the season of the angels' song that rang in the Judean skies, and all our organs in church and chapel will be pulsing with it—and our hearts, too. All through the Christmas season, the Church takes up the refrain and chants it over and over again: "Glory to God in the highest and on earth peace to men of good will." The phrase is so consecrated and so dear that perhaps it has lost some of its meaning for us. Let's meditate on it a bit for Christmas time and see if it can come alive more vividly.

Perhaps the freshest restatement of the familiar sentence is that given in the translation of the New Testament by Msgr. Ronald Knox. His version runs: "Glory to God in high heaven, and peace on earth to men that are God's friends." What makes this version seem startling rises from the fact that Monsignor Knox has filled out the condensed thought that lies in the Greek word for "good will." That word, we are told by scholars, never means in the Scriptures the subjective good will of men; it means the good will that God has toward men. So the peace that is mentioned is the peace of those who are the objects of God's good pleasure—those, in a word, who are His friends.

But the phrase has another meaning, which is commonly overlooked. According to a very probable interpretation, the verb that is to be understood in the phrase is not the subjunctive *sit* in the Latin ("let there be" or "may there be") but the declarative *est* ("is" or "there is"). The Angels, in other words, were not voicing a *hope* that glory would be given to God and that peace would come to men who have God's friendship; they were stating a *fact*—that glory was then given to God by the visible coming of His Son in His Humanity and that peace was the possession of men, who were made God's friends by that very coming. The reality of the glory given to God by the Incarnate Word is absolute: the new-born Child, by the very fact of His appearance in human flesh, gives to God a glory that is infinite and immutable. The reality of the peace given to men is relative: it depends on their appropriating to themselves through their cooperation the peace that is objectively proffered to them at the Nativity. That peace they may not accept, or, having accepted, they may lose, but it is given by the very fact of Christ's birth.

Accordingly, those who are God's friends, those

Starting from the song of the Christmas angels, Father Gardiner sketches a meditation on the "glory to God," "peace" and "good will" that are our Christmas heritage. Over a vast stretch of the world, from Eastern Europe to the China Sea, these good gifts of God are driven underground. All the more reason, then for free men to learn their true value.

who are living a life of sanctifying grace, have the peace the Angels proclaimed as then operative in the world. They do not have to seek for the peace Christ came to give. It is already their possession, their treasure, and it can be said that the goal of Christ-like living is but to deepen one's hold on that treasure and one's realization of its strength and sweetness.

For we do fail to savor the peace of Christmas all through the year. The worries and distresses of our personal lives, the inconveniences and sacrifices demanded by civic life, wars and the threat of wars that glower over the international scene—all tend to darken the peace that does actually have its abode deep down in the depth of our souls. But all these, in God's sight, are but surface cares. Torment us as they may, they simply have not the power to shake us from the profound sense of "being at home" with God and Our Lord that is the fruit of the peace the Christ Child came to give, and has given to us.

That is not to say that Christ's peace is mere placidity, an insensitive withdrawal from the cares and struggles of the world. By the mere fact that it is Christ's peace, it is a dynamic peace, for it is the peace that is the all-pervasive atmosphere of His Mystical Body. That Body is a living and growing Body, and for us who are members of it here on earth, it is a fighting Body. Hence it is that this peace and indeed all the other means of self-sanctification that God bestows on us are never completely self-regarding—they have social ramifications, they are for the good of the Body.

The peace that is the possession of those who are God's friends, then, has nothing to do with the attitude called "angelism." This is an attitude that would have nothing to do with the world and the world's cares except on a purely supernatural basis. It is fastidious of natural means, and thinks that the *only* purpose of the life of the Church and the life of the individual Christian in the world is the sanctification of the world. That, of course, is the main and essential purpose, but it is not the only one. The Church and the Christian have the vocation of working for the natural betterment of the world, too, for it is in the environment of this world—though not in the spirit of the world—that souls have to be saved.

Hence it is that a realization of what the peace of Christmas is and of how it is a dynamic and social-minded peace will urge Catholics to work through all



legitimate means that that peace may come to be shared by others. Peace—not yet, perhaps, the peace of Christ, but the peace of good order on a purely natural plane—will be worked for in the various aspects of our national life, in industrial and racial relations, in education and politics. Peace will be worked for in international relations, even if only by the imperfect means, such as the United Nations and the Atlantic Pact, that are now at our disposal. None of these practical and painful means will be despised under the delusion that because one possesses the peace of Christ he is therefore dispensed from helping to bring about a peace that may be, indeed, less than the peace given at Christmas, but is a natural concomitant of it.

Not too many years after the Angels sang of the peace that came to us with the Christ Child, He spoke, at the end of His earthly life, of another kind of peace,

which was *not* to be His gift to us: "I came to bring not peace, but a sword." He came to arm us against sin and injustice and cruelty and mediocrity and all the other allurements against which we have to wage war. He would not have us at peace with *them*. But it is because we have Christmas peace in our souls that we *can* so wage war against evil. Indeed, it is because we have the peace of Christmas at heart that we *must* strive to our degree on all the levels of our living—familial, national, international—to spread His peace to a world that hears the song of the Angels year after year and still does not know that His peace is waiting for them.

Glory *was* given to God at Christ's birth. Peace *was* given to those who have accepted it. More and more will accept it, if this Christmas finds it dynamic in our hearts and out-going from them.

American comic books in Asia

Richard L-G. Deverall

TWO DOMINANT THEMES run through Russian and Chinese Communist propaganda directed to Asian peoples. The first is that Americans are not happy unless they are lynching colored men. The second is that Americans are gangsters who tote .45 caliber revolvers and shoot down policemen on the streets. Even the children in America are alleged to rove the streets with dangerous revolvers and pistols strapped to their sides. "Such is the American way of life as dictated by the Wall Street masters" say Soviet magazines distributed in Calcutta and Hong Kong.

The success of Soviet propaganda in Asia can be seen when there is a bank robbery in Bombay. The daily newspapers—and they are not Communist newspapers—write of the "Chicago-type gangsters" who pulled the job. The Indian reader automatically refers to the Lloyds Bank robbers in terms of Al Capone, Chicago and sawed-off shotguns. It's time we realize that Soviet propaganda can hammer away on the theme of the "Chicago-type gangster" because we provide the material for the concept. For in the gangster comic books which deluge Asia, the American gangster runs riot, guns spit, men fall and Cadillacs tear down the road at breakneck speed with the bank's cash in the rear.

So too the intense preoccupation of Asian intellectuals with American racial discrimination is sometimes revealed when they ask me: "And how many lynching parties have you attended?" Or again, "How many Red Indians have you killed?" Though it is horrifying to be asked such questions, it is wise to avoid a withering reply. For we ourselves provide the

material which gives Asian peoples these revolting concepts. In the western comic books which flood Asia you find cowboys and sheriffs—all white men—riding herd on the Red Indian. The colored Indian always loses; the white man always wins. Asians—who are colored and number about 1,000,000,000 persons—identify themselves with the Red Indian, and thus the western comic books are, in effect, pro-Communist propaganda.

As with Hollywood movies, the Communist agent in Asia says to the Asian intellectual: "Don't believe me. Just have a look at this handful of gangster and western comic books from your corner store. They are all printed in America. They are samples of the wonderful American culture and the American way of life. *These comic books are from the Land of Uncle Sham!*"

One evening a few years ago, when I was living in Bombay, I had dinner with a Sanskrit professor and his family. After sitting on the floor and eating delicious rice and *puris* with our fingers, we went out for a walk. The good professor took me through an area of town full of book stores and second-hand magazine stands. Under petrol and gas lights, literally hundreds of children and teen-agers were thumbing through American gangster, sex and western comic books. As we turned back to return to the professor's home for a cup of hot tea, he remarked: "Now perhaps you do not wonder why Soviet propaganda is so effective in my country. Our people grow up on your comic books and reject your way of life because it lacks culture and decency."

Mr. Deverall's "Hollywood over Asia" (AM. 12/9/50) showed how certain types of American movies help Communist propaganda in that continent. Here he draws a similar indictment against American crime comic books. It is interesting to note that, according to a Dec. 5 AP dispatch from Rome, Communists there are violently attacking proposed restrictions on comic books.

"But they seem to like the comic books," I observed. "Yes, they like them," he replied. "That is their young curiosity. But when they mature, the picture of crime and gangsterism remains identified with America long after they stop reading comic books."

This year I visited Hong Kong twice. Each time when I wandered through the downtown area and inspected bookstalls and newspaper racks, the place was literally flooded with American comic books. Down in the busy Chinese area, outside the mah-jong houses, Chinese boys and girls sat on stools—thumbing through American comic books. In the delightfully clean and sweet city of Colombo in Ceylon, when I visited there a year ago, the downtown area had far more than its share of American comic books. So it was in the Santa Cruz area of Manila, in Indonesia's Jakarta, in Pakistan's Karachi and India's Calcutta.

Perhaps in New Delhi, capital of India, the evil can be most strikingly observed, for in the numerous newspaper stores that dot Connaught Circus we found American propaganda and Soviet propaganda side by side. The Soviet propaganda consisted of books on ideology and the great, old-Russian cultural works. Soviet newspapers and magazines told the Indian reader of family life in the Soviet Union, of education, of culture and music. The American contribution seemed mainly to be sex novels and the inevitable assortment of crime, gangster and western comic books.

No wonder that Rev. John Leonard wrote this year in the Sydney, Australia, *Catholic Weekly*:

I must admit to having been really worried . . . when I found out how widespread was the use of such literature even in some of the best Catholic school circles . . . It does not need much imagination to picture the countless thousands of young men and girls who lap up this stuff, their whole being twisted with tangled emotions as they vicariously live through such shamelessly illustrated stuff!

Since 1948, in Cleveland, a Committee on the Evaluation of Comic Books has been scanning the comic book output in America to determine its content. The 1949 report noted that of 555 comic books examined, 70.2 per cent had been found "objectionable in part," "objectionable" or "wholly objectionable." Some publishers were quick to see the point, so that in 1950 the Committee was able to report that the percentage of objectionable comic books had dropped to 64.7 per cent. Still the fact remains that the majority of comic books produced in the U. S. A. are objectionable and unfit for children. If they are unfit for American eyes, what type of social degenerate is it that makes a living by exporting this printed poison to Asia, not only to befoul child minds but also to subvert the good name

of the American people in the minds of a billion adult Asians?

No wonder that late in 1950 the Joint Legislative Committee of New York to Study the Publication of Comics was asked by Dr. Frederic Wertham, a psychiatrist, to support a public health law "which would forbid the sale and display of all crime comic books to children under the age of fifteen years." In his testimony the doctor was uncompromising:

To my mind, the issue over crime comic books is one solely of public health. Our task is to educate and protect the young. The crime comic book industry sees children as a market of child buyers and no more. Taxpayers pay millions to persuade the world's peoples that we don't consider dark-skinned races inferior human beings. The crime comic book industry does just the opposite and, since it exports books, it is showing the world that the United States is at present the only nation that teaches race hatred to its children (emphasis added).

Noting that the production of crime comic books runs from 40 million to 80 million per month, Dr. Wertham rightly concluded: ". . . the crime comic book industry is one of the most

subversive groups in our country today." I would further add that, along with the second-grade Hollywood movies, the American export of comic books plays a vital role in aiding Stalin's propaganda in Asia (and other parts of the world). It uses American materials to prove the Soviet line that we are uncultured barbarians, gangsters, racists and glorifiers of crime and murder.

Comic books are an instrument—for good or for evil. The State Department has issued one comic book, *When the Communists Came: the True Story of a Chinese Village*, which gives a picture of what happens when the Communists take over. The book has been distributed in Hong Kong, Taiwan and other areas of Southeast Asia. Meanwhile this tiny effort has been matched by a flood of Soviet Chinese books in English as well as in Chinese and other languages. The Chinese comic books give simple lessons in arithmetic and cultural games together with a dose of propaganda about the culture and zeal for the people on the part of Mao Tze-tung.

American comic books for export could do a magnificent job in giving the children of Asia the real story of the American Revolution and the struggle of the infant Republic to create in the New World a home for the democratic way of life. Comic books could tell the story of America's struggle for literacy, of how Abe Lincoln taught himself to read and write, and how Abe rose to the Presidency. Certainly there is no American more beloved in Asia than Lincoln, the Liberator of the Colored People. American comic



books for export could tell the colorful story of such men as John L. Lewis, William Green and Philip Murray and how these humble boys taught themselves how to read and write, how they led in the struggle for human rights, how they suffered but in time rose to be major public figures.

This would probably shock some of the State Department's seersucker brigade, but the story of Lewis-Green-Murray would be to Asian minds a beacon of democracy, a flame of inspiration. American comic books could tell of the heroic struggle of Senator George Norris to create the Tennessee Valley Authority, the story of how the once hungry children of several Southern States enjoy a high standard of living because Americans had the courage and vision to control rivers, to build hydro plants and to enrich soil robbed by the old plantation crop system of the colonial order dismembered by the American Revolutionists.

American comic books could tell the story of multi-national, multi-lingual America: of Spanish-American Texas, Arizona and California; of the culture of the Red Indian; of how the Chinese, the Polish, the Irish and the Nisei children of America go to the same schools, play in the same playgrounds and receive free education in public schools.

Such comic books for export could play a dynamic part in bringing to Asia a cultural Point-Four program. They would give the lie to Soviet propaganda. They would be a positive good, for they would hold before the young minds of Asia a vision of how poor, hungry America became a great country—and how Asian young people can follow the same path and in time turn their rich-countries-filled-with-poor-people into rich-countries-filled-with-prosperous-and-moral people.

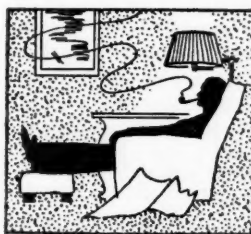
So too could comic books tell the story of Walt Whitman and his Songs of Democracy; of Sidney Lanier and his feeling for the poor and the oppressed; of Thoreau and his struggle for human freedom—a struggle that years later awakened the soul of Mohandas Karamchand Gandhi and in time aided in the national liberation of the toiling masses of India. Indeed, the wealth of subjects and the magnificent sweep of the democratic revolution in America offer endless subjects for comic books that would make the Soviets look like what they are—a bunch of cheap reactionaries.

That is why I believe that while mounting a drive for decent and wholesome comic books—particularly for export—we should at the same time press our Congressmen to enact suitable and appropriate legislation to make it a matter of public policy to forbid the movement in interstate and international commerce of comic books which are of the crime-gangster-western-racist theme. Passage and enforcement of such a law might put some people out of business. But most certainly it would remove a wholly subversive influence from the American scene and give American foreign policy overseas a chance to show Asian peoples the

real America of families, homes, workers, education and culture. If comic books of the crime type are considered a menace to public health and morals in America, how much more so when shipped overseas.

Let's get busy and write our Congressman. Let's stop this vicious export business—and the sooner the better!

FEATURE "X"



One finds quite an assortment of things beneath the Christmas tree. We felt that "Hanukkah and Christmas" and "Family Compline" were not too unrelated to coexist peacefully beneath the Feature "X" heading. Fr. Donovan, who

writes of Hanukkah, is a Passionist living at Dunkirk, N. Y. Mr. Frisbie, advocate of Family Compline, is a newspaperman in Chicago.

WHEN CATHOLICS LOOK IN upon the homes of their Jewish neighbors at Christmas time, they will see many signs of the same joviality and feasting that appear in their own family circle. Candles will burn in the windows; evergreens will be strung about the rooms; toys and games will litter the floor; and the table will be piled high with dishes of food and holiday delicacies. Many uninformed observers will think that the Jews are only imitating the Christians and joining in the observance of Christmas. But such will not be the case. For even though the Jews and the Christians will be celebrating at approximately the same time, yet they will be rejoicing for two entirely distinct reasons. The Christians will hold their feast for the Birth of Christ, and will call it "Christmas." The Jews will celebrate their feast in memory of the Purification and Dedication of the Temple in Jerusalem, and will call it "Hanukkah," a Hebrew word meaning "dedication."

Now there are probably more Jews who know the meaning of Christmas than there are Christians who know the meaning of Hanukkah. Yet this latter feast can be of great spiritual advantage to us. In fact, I would say that Hanukkah can have greater meaning for a Catholic than for a Jew.

The Jew is concerned with what happened to a material building of stone that once stood in Jerusalem one hundred and sixty-four years before Christ. Our Bible tells the story in the Second Book of Machabees, Chapter 10. The Temple had been desecrated by a blasphemous act on the part of Antiochus IV, King of Syria, the despicable enemy of the Jews. After three years of pollution the sanctuary was finally rededicated at the hands of Judas Machabeus. Thereupon the chil-

dren of Israel were commanded to commemorate that wonderful event each successive year on "the five-and-twentieth day of the month Kislev." Because of the lunar months of the Hebrews, Hanukkah can occur any time between November 29 and December 30. This year the 25th day of Kislev is December 24.

Thus the Jews celebrated this feast and called it the "Feast of Dedication." They also called it by another name, "Feast of Lights," due to the fact that they were directed to burn candles throughout the eight days of the feast. Our Lord Himself went to Jerusalem for His observance of the feast. His visit there is recorded in the tenth chapter of St. John's Gospel. But Our Lord went there to try to lift the minds of His people to the consideration of a greater temple, "a temple not built with hands." He was there to celebrate the Feast of Lights in the true sense of the word. For He had cried out on another occasion: "I am the light of the world; he that followeth Me, walketh not in darkness, but shall have the light of life" (John 8:12).

On the present occasion the Jews came to Jesus on the feast of Hanukkah and asked Him to tell them openly if He were the Christ and not to keep them in suspense. He told them that His works proved Him to be the Christ and the Son of God: "I and the Father are one" (John 10:30). Thus did He fulfill the prophecy of Aggeus (2:8) concerning the Temple He was preaching in. It would be more glorious than the earlier temple of Solomon, because "the Desired of all Nations" would come and fill it with the glory of His manifestation. In this way Our Lord brought out the spiritual meaning of Hanukkah.

The Jewish people rejoice over the purification and dedication of the Temple built with hands that had been desecrated by the abominations of an evil man, Antiochus. With greater reason we Catholics should rejoice over the purification and dedication of the "temple of the Holy Spirit," namely, our souls. For, as St. Paul says: "Know you not that you are the temples of God, and that the Spirit of God dwelleth in you? And if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. 3:16, 17). The day of our baptism was our Hanukkah, our soul's dedication to the worship of God, as well as its purification from the defilement of an evil spirit, Satan.

The Jews refer to their feast as the Feast of Lights. But these lights are such that they flicker and die. In our Hanukkah, our baptism, we have the light that never fails or dies, except through our own fault—namely, the life of grace. "He that followeth me . . . shall have the light of life." As the Jews light their candles to place them in the windows for men to see, so we are told by Christ: "You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick that it may shine to all that are in the house. So let your light shine before men that they may see your good works and glorify your Father who is in heaven" (Matt. 5:14-16).

The feast of Hanukkah continues for eight days. A new candle is lighted on each succeeding evening. On the final night of the feast, the entire "Menorah" or candelabrum, is burning with eight lighted candles. "In the numeral eight lies the fullness of the resurrection," St. Ambrose tells us. If this is so, then we should look upon our bodies as living Menorahs, living candelabra, which will one day be lighted with the full glow of our resurrection from the dead.

It is also important to note that the Hanukkah extols the faith of the saints who are commemorated in the Roman Missal on August 1, feast of the Holy Machabees. When we think of our Jewish neighbors wouldn't it be a nice Hanukkah and Christmas gift to them, if we offered the following prayer in their name? For this prayer is the Secret prayer of the Mass honoring their *national* heroes and our *supra-national* saints, the Machabees. It reads: "May we devoutly deal with Thy mysteries, O Lord, for the honor of Thy holy martyrs, and by them may both protection and joy be increased unto us." If we pray and act thus, we will speed the day in which the Jew will light the Menorah that does not fail—his faith in Jesus Christ the Messias.

VICTOR J. DONOVAN, C.P.

MR. BROWN flipped another page of his Compline booklet. "Visit, we beseech Thee, O Lord, this house and family," he read, "and drive far from it all snares of the enemy; let Thy holy angels dwell herein, who may keep us in peace."

Mrs. Brown and the pajama-clad older children—Tommy, 14, and John, 12—recited the responses quietly in order not to wake the little girls already in bed.

Presently, the ancient chant "Salve Regina" softly filled the room, and a few more prayers completed the service. Even the boys were subdued as the Browns finished their day in a peaceful frame of mind.

This scene is being enacted in an increasing number of homes by families that recognize the particular appropriateness of the Church's official night prayer.

Certainly, a writer seeking to compose a perfect bedtime prayer might very well choose as his theme the opening petition of Compline: "May the Lord Almighty grant us a quiet night and a perfect end." Nor would the writer overlook the adaptation to night prayer of Christ's own words at the close of His earthly life: "Father, into Thy hands I commend my spirit." This, too, is part of Compline.

It is easy to understand why Catholic families like to read Compline together. The beauty of the service encourages the current trend toward greater family unity in prayer. Church authorities have pointed out that, while other night prayers have ecclesiastical sanction, Compline is an approved liturgical form which links those who use it with the rest of the Mystical Body in a special way.

The family rosary can be said after supper so that it does not compete with Compline for the reflective moment just before bedtime.

Compline originated with the night prayers of the early monks. Part of its present form has been traced back at least to the sixth century, when St. Benedict specified three psalms for the "Completorium" service marking the day's end in the monastery.

The Compline service is not hard to follow. It consists of a body of prayers recited daily with a different set of psalms for each day of the week.

There are minor changes in the daily prayers and different seasonal hymns to the Blessed Virgin.

Excellent paper-bound booklets giving the complete service in English and Latin, with all necessary music

and directions, are on sale for twenty-five cents in many Catholic bookstores.

At our house we prefer to read the majority of the service in English and chant the hymns and responsory in Latin. Done this way, Compline lasts about twelve minutes.

The mood of Compline is detachment. At the hour of Compline the petitioners forget the cares of the day and trustingly place themselves in the arms of God for the night. This is a rehearsal for abandoning the cares of life when the time comes to enter the arms of God for eternity.

RICHARD P. FRISBIE

The Annunciation

"Hail! the whole world's offering of peace."

The Akathistos Hymn

That spring in Palestine when airs went forth
To rouse the turtle doves and fill with flame
Of flowers all the dum hills and the plains,
Sweet Mary, did you start to hear your name?

So lost in prayer, did Gabriel's gold shade
Astonish your profundity of peace,
Or did Life-in-you compensate your heart
With deep at-one-ment for the world's release?

Most surely so, for virginally wise,
You knew that love must root and bud and grow,
And feared not this strange spring nor future fruit,
But let the godly gift upon you glow.

In that one hour worlds were overturned
And peace restored to all of us amiss
As He in whom our final justice stands
Laid on your lips His convenanting kiss.

MARGARET DEVEREAUX CONWAY

The first Christmas morning

For untold years the stars had mourned
Lucifer's loss to the fold;
They trembled chill and brittle blue,
They shivered crystal-cold.
But on the night the Child was born
They burned in the sky like gold,
For a little star had stayed its course
To stand and cry: "Behold!"

The patient ass has welts and weals
Scarring his soft-dun hide;
The big dumb ox is numb from blows
That showered back and side.
But the one pricks up preposterous ears
And the other broad horns in pride,
For their offer of shelter for a Birth—
Their stable—was not denied.

It is humble shepherds, not fine kings,
Who first to the stable run;
And calloused carpenter hands caress
The Child called carpenter's son.

LITERATURE AND ARTS

Through a lowly Maid of a much-scorned race
The age-old ill is undone . . .
And star, and brute, and man adore
The long-desired One.

CONRAD DIEKMANN

The gift

Purest gold for the Holy Babe
The adoring shepherds bring,
But for the lovely Lady there
Not a thing, not a thing.
Frankincense for the royal Child
From kings unto a King,
But for the queenly Mother there
Not a thing, not a thing.
Myrrh for the cradled Son of Man,
His cross foreshadowing,
But for her apprehensive heart
Not a thing, not a thing.
Mother, what offering offered then
Were more than fustian
While golden to thy vision lay
Thine incomparable Son?

A. E. JOHNSON

In swaddling clothes

(A soldier's Christmas thoughts)

Are you a winter Christ
That comes upon a winter world to us?
Or is there in your birth a breath
Of April thaw for our Decembered hopes?
What symbol this, the star shell's glow,
To wise men warm in parchment littered suites

Dreading from afar the first young cries
Of death?
What symbol this to us
The Atonement,
Who wait with gritty hearts and stare
At frozen yesterdays?

Up in the Eastern sky a bomber squadron roars
Like thunder out of place—there is no storm—
Like thunder on an April afternoon when rocks were
split away,
And while close by a festive city throng
A Mother stood alone once more with winding cloths
And bound up all Mankind beneath a cross.

J. RICHARD MURRAY

Sancta Maria, Mater Dei

Ah, but Our Lady's holiness was there,
Its quality so fair
He had not found the like in seraphim—
And holiness to Him,
Even the least, was fairer far
Than star transcending splendrous star.
None may gainsay what Luke has said:
That He had but a manger-bed.
But we may meditate how she
Who laid Him there ecstatically
Shed her dear radiance over all:
Angel and ox, rafter and stall.

SISTER M. PAULINUS

For another new world

THE CONDUCT OF LIFE

By Lewis Mumford. Harcourt, Brace.
342p. \$5

Lewis Mumford is a philosopher of culture and civilization who affirms his affinity with the historicism of Ortega y Gasset and Dilthey, and his descent from the transcendental personalism of Emerson and Whitman. The present volume outlines the basic philosophic faith underlying the series of cultural essays which began with *Technics and Civilization*, and included *The Culture of Cities* and *The Condition of Man*.

In this diagram of the life of man there is a mixture of cosmic evolution, teleological personalism, moral idealism, and political universalism. For Mumford, the key to the riddle of the universe is the nature of the human person, not the human person which is found in the isolated present and analyzed in metaphysics, but the human person as revealed in the processes of history. The life of man is involved in and part of the process of cosmic evolution.

Like every evolutionist philosopher, Mumford asserts the principle of continuity which permits each new appearance in the evolving pattern to derive from the old. But by means of a principle of dramatic emergence and polarization, which permits jumps to new levels of life and syntheses of cultures to occur, he rejects the usual naturalistic conclusion of the more common variety of American evolutionary philosophy, and emphasizes the differences between the human person and other animals.

Evolutionary chance is likewise ruled out, and, with the help of Janet's finalism as against mechanistic theories, the development of the cosmos is interpreted as teleological and purposive. To date, man is the highest moment of this development and his

special force and distinctive value over other species is the power (reason) of projection into the future.

The goal which gives direction to the total process is expressed by the concept of universalism. By this Mumford seems to mean the total integration and unification of the universe in and by the human person. It is achieved principally by the fusion of the parts of the human race into a universal society. This principle of universalism is used as the standard by which everything is judged; a theory of morals, a religion, a political or social idea is tested and criticized according to its capacity to achieve the universalization of the world.

None of the existing institutions are adequate in Mumford's judgment, though many contain elements which must be retained in the new era. The crisis of our age is such that a new, universalistic form of human person and human culture must arise if civilization is to be saved. The characters of this new form are not set down, but the requirements for bringing it about are indicated. There must be a return to simplicity in life, and to balance and integration of personality. There must be growth in the spirit of tenderness to offset the hate in the world, and finally, hope in the emergence of a forceful personality who will crystallize the hidden new forces and fuse them into a new form.

It is not clear where God stands in Mumford's picture, except that He does not stand at the beginning of the evolutionary process. There is no Creator-God. The omnipresence of evil in this world is thought to contradict such a supposition. But perhaps God will come at the end of the process, as the last fruits of the evolution of personality. Will God then be an individual personality out beyond the universal society of persons, or will He be that society itself? It does not seem to make much difference.

BOOKS

It is difficult to find anything that is new and important in this book. There is a good deal of high human idealism, some thoughtful conclusions drawn from a wide study and reading in the science of cultures and civilizations, and an admirable moral sense. Mr. Mumford stands for the simple good things in life and has none of the cynicism of the iconoclast about him. Many of the generalizations on the character of human life and on the spirit and meaning of cultures can be read with profit.

But much of this can be found in the authors listed in Mumford's bibliography. It is the re-expression of what Mumford himself has called *The Golden Age of America*, the age of the Transcendentalists. But there is no metaphysical substructure to act as support. The theory of evolutionary personalism, not rigorously demonstrated but asserted as a sort of philosophic faith, cannot explain what makes forms emerge, why personality has its privileged place in the universe, why there is purpose or even a process at all. And the vision of a future new world without a future life is hardly enough to sustain man in the evils of wars and pestilence.

Perhaps it is the character of philosophers of culture to put all their argumentative weight on broad observations of periods and eras, but it is nevertheless amazing how readily and easily intelligent and scientific thinkers will accept difficulties against Christian metaphysics as actual proofs of untruth. One suspects that they have accepted from the start the premise that Christian metaphysics is not important after all. The problem of evil quickly disproves God, and one mysterious statement in the New Tes-

tament disproves the divinity of Christ. But without the God of Abraham and without Christ, but with the problem of evil still with us, we can nevertheless have a brave, good world. As against Whitman, the existentialists are, if not more good-hearted, surely more sound-minded.

ROBERT F. HARVANEK

Illuminating Augustine

THE RESTLESS FLAME

By Louis DeWohl. Lippincott. 284p. \$3

Seldom does one find such quantity and variety of excitement and drama packed into 284 pages as there is in *The Restless Flame*, the latest novel by the author of *The Living Wood* and *The Quiet Light*. There is the political excitement of the last years of the Roman Empire; there is drama and excitement in the theological struggles of the day, particularly in the struggle to subdue the Arian and Manichean heresies; there is the great personal drama of the life of St. Augustine, who is the restless flame.

The story opens in 370 A.D. in the little African town of Tagaste when Augustine is sixteen. He was a sore trial to his saintly mother, Monica, because he found it very difficult to be obedient and impossible to accept fully his mother's Christian beliefs and practices. He hungered and thirsted after knowledge and truth. He went to Carthage to study, and there became an ardent Manichean. Years later, in Milan, he came under the influence of the great Ambrose, Archbishop of Milan, who steadfastly refused to turn over his basilica to Arian worship even at the command of the Empress Justina.

About the same time Augustine became convinced by the writings of Plotinus that pure spirit could exist, and that man could actually reach God through prayer. His spiritual difficulties became more intense as he realized that his attachment to fleshly pleasures was a strong deterrent to a spiritual life, but when he studied the life of Anthony of Egypt and the Epistles of Saint Paul he came to hope that with the grace of God he could overcome his base desires. The novel does not end with his baptism in 387, but summarizes the next forty years of his life—a life devoted to spreading the knowledge and love of God. By his saintly example he influenced many to lead more devout and unselfish lives, and by his many books "he has become a living illumination of all human thinking."

This reviewer is neither an historian nor a theologian, but Mr. DeWohl has already established his reputation by his other books so that there can be no question as to his knowledge of history or his orthodoxy in religious matters. As a novel, *The Restless Flame* is extremely enjoyable, the kind of historical novel that brings history alive. St. Augustine becomes in these pages a very lively rebel, a man fighting for truth but tormented by doubts, and at the end a man at peace with God though his beloved city of Hippo and much of his earthly work are facing destruction at the hands of the Vandals.

MARY L. DUNN

The whole story

INFLATION IN THE UNITED STATES, 1940-48

By Lester V. Chandler. Harper. 402p. \$4.50

For ten years, from 1929 to the outbreak of war in 1939, the U. S. economy suffered from the chill of deflation. Since that time it has been consumed with an inflationary fever, the end of which is not yet in sight. Most people appreciate the dangers of deflation: they have not forgotten the unemployment, the business failures, the foreclosures of the 1930's. The menace of inflation is not so apparent, except to the minority of people who live on fixed, or relatively fixed, incomes. To others inflation may even appear in the appealing guise of prosperity. That is one reason why governments, especially popularly elected governments, find it so difficult to deal with the menace. Anti-inflation medicine, like castor oil, is hard to take.

To appreciate the gravity of our present plight, it is helpful to recall that from 1939 to the pre-Korean peak in August, 1948, wholesale prices rose 120 per cent, the cost of living 76 per cent. Thus the price increases which have occurred since June, 1950 have been super-imposed on an already dangerously high price level. Should prices spurt again, following the present lull, which has now endured since last February, the possibility of a 25 or 30 cent dollar will be something to reckon with. And this at a time, remember, when we are devoting only a small fraction of our national product, by World War II standards, to military purposes. That is why Professor Chandler's book is so timely and important. His analysis of the 1940-48 inflation, of its causes and the methods used to deal with it, has an invaluable lesson

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For very good reasons Dr. Chandler, who was an OPA price executive during the war and later served as economist to Senator Douglas' subcommittee on Monetary, Credit and Fiscal Policy, divides this long inflationary period into two phases—war and postwar. The chief inflationary factor during the war period was, of course, Government spending and the huge deficits incurred during those years. The postwar inflation was predominantly stoked by non-Governmental factors, by enormous consumer spending, tremendous business outlays on plant and equipment, and by strong foreign demand. The greater inflation by far occurred in the postwar period. Of the total 1940-48 rise of 120 per cent in wholesale prices, 27 per cent took place between August, 1939 and May, 1942, when prices were frozen by the General Maximum Price Regulation; 10 per cent of the rise occurred between May, 1942 and the end of 1945; the rest, nearly two-thirds, happened during the fateful years 1946-48. Seventy per cent of the total rise in living costs between 1939 and 1948 happened during 1946 alone.

From this analysis several conclusions emerge. The first is that wartime anti-inflation controls were generally successful. The second is that price and wage controls, together with rationing, were a much more sturdy bulwark against inflation than a good many people are willing to admit. The third is that the transition to a peacetime economy was fumbled egregiously.

A great many factors contributed to the mistakes which set off the 1946-48 phase of the inflation, and Professor Chandler is at his best in dissecting them. To do justice to his argument—with which it is easy to agree—in a short review of this kind is impossible, but in the face of our current mistakes I cannot forbear mentioning a few of the effective points he makes.

One of the worst wartime mistakes was the failure to pay for more of the war by taxation and forced loans to the Government. As a consequence, the savings of individuals and businesses were enormous and were allowed to be held in dangerously liquid forms. That put undue pressure on price controls and, after price controls were abandoned in late 1946, contributed to the mad demand for goods and services which sent prices skyrocketing. It seems clear that the present Congress, in refusing to vote harsher taxes, is making the same mistake all over again.

Another blunder was the attempt of our organized economic groups, during the war as well as after it, to better their position, relatively and absolutely, in the economy. That rivalry made it difficult to keep the lid on prices.

The third mistake, which the author is admirably equipped to discuss, was the Treasury's insistence on continuing the wartime policy of cheap money too far into the postwar period.

Some of the mistakes were due, of course, to the erroneous estimate, shared by many private and Government economists, that the immediate danger after V-J Day would be deflation, with millions unemployed and insufficient private spending to offset the drop in Government outlays. When events turned out otherwise, nobody, least of all Congress, was in the mood to reverse gears. The NAM formula—no brakes on anybody and full steam ahead—was allowed to become national policy. It did lead to a tremendous outpouring of goods, but not enough to satisfy the insatiable demand.

This is the only complete account of the 1940-48 inflation. Professor Chandler has done the job so well that we don't need another one.

BENJAMIN L. MASSE

WHAT CATHOLICS BELIEVE

By Josef Pieper and Heinz Raskop.
(Translated by Christopher Hunting-ton.) Pantheon. 112p. \$2

As the introduction states, this book is really "a prolonged profession of Faith." The authors' intention is to describe the belief or faith of the Christian, and secondly the Christian life which flows from this faith. They succeed in doing this with a completeness, a simplicity, a charm that is worthy of their subject—for this is nothing less than God's revelation to men made through His Son, Jesus Christ.

The book is divided into two parts. The first treats of the content of the Christian's faith, that is, the dogmas of revelation. With directness and clarity, the authors set forth the essential points of the Christian mysteries—the Blessed Trinity, Creation, The Incarnation and Redemption, The Holy Spirit, The Church. We do not find here an attempt to analyze the various dogmas in the scientific language of theology. Nor is there any effort to convince non-Catholics of their truth. Rather, the authors content themselves with stating clearly and completely each divine truth which God has revealed. The value of this section is enhanced by frequent quotations from the Fathers

of the Church whose summations of dogmas are unequalled.

The Christian revelation was meant to lead men to supernatural living. Thus, the second part of *What Catholics Believe* shows faith in action in the Christian life. This section has two sub-divisions. The first treats of the life of grace which comes to the Christian through the seven sacraments of the Church and which makes him share the very life of the Three Divine Persons. Secondly, the authors treat the great Christian virtues. A brief study of Sacred Scripture and a few considerations on Church History bring the volume to a close.

This is a beautiful book—beautiful with the goodness of God and the grandeur of His revelation. This beauty comes, of course, from the revealed Truths. It is the merit of this book that it presents these truths in all their transcendent beauty. It deserves a wide reading. It will help the Catholic to appreciate more deeply what he means when he recites the Apostles' Creed. It will show the non-Catholic the beliefs of the Catholic Church in all their fullness and in that divine attractiveness, which is one of their strongest guarantees.

ELBERT J. RUSHMORE, S.J.

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THE WORD

"But to as many as received Him He gave the power of becoming sons of God" (John 1:12, gospel, 3rd Mass of Christmas).

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Christ came into this world on Christmas Day to share with us His light and to strengthen us with His power. This idea runs like a golden thread through the entire liturgy of the day. In the prayer at the midnight Mass it is clearly stated: "O God, Who hast brightened this most holy night with the shining of the True Light, grant, we pray Thee, that we may also taste in heaven His joys whose mystical light we have known on earth."

The second Mass of Christmas opens with the words: "A light shall shine upon us this day." The prayer that follows shows clearly that our lives must reflect that light: "Grant, we beseech Thee, O Almighty God, that we who are filled with the new light of Thy Word made flesh may show forth in our deeds that which by faith shineth in our minds." The gradual repeats the theme: "The Lord is God, and He hath shone upon us . . . the Lord is

clothed with strength, and hath girded Himself with power."

The third Mass more fully develops the thought of the light and power that Christ came to impart. In the epistle St. Paul tells the Hebrews that God, who once spoke through the prophets, has now spoken through the Son, who is "the brightness of His glory . . . upholding all things by the word of His power . . ." The gradual psalm that follows declares: "A hallowed day hath dawned for us: come, ye gentiles, and adore the Lord; for this day a great light hath descended upon the earth." In the gospel St. John proclaims that Jesus Christ is "the light that enlighteneth every man that cometh into this world." Those who walk in the light and conform their lives to His are lifted up by divine grace to the supernatural level of God's children. "He gave them the power of becoming sons of God."

Finally in the last gospel the story of the Magi is recounted. They had seen the great light in the east. In that light they walked until they came and found Jesus with Mary His mother. They received Him as their King and were given a power that surpassed all that they had ever hoped to achieve—"the power of becoming sons of God."

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THEATRE

NINA, presented in the Royale by John C. Wilson and H. M. Tennent, Ltd., came to town hard after *Gigi* and *I Am A Camera*. Observing the trio in the space of twelve days leaves one with the unpleasant, sticky feeling of having been quarantined in the red-light district.

There are redeeming elements in the latter productions, however, that are wanting in *Nina*. In *Gigi* the title character revolts against her elders, who have made a tradition of immorality, while in the Van Druten play the heroine (?) is so miserable in her career as a wanton woman that it is difficult to believe that any sensible young person, after observing her misery, would ever think of sin as a source of unalloyed pleasure. Vice, as everybody over thirty ought to know, is superficially attractive only to the occasional sinner. When sin becomes a habit, with a good grip on its victim, it becomes a bore or a burden, or something worse.

In *Nina* infidelity is submitted as a logical way of solving the problem of incompatibility in marriage. The characters are a husband, his wife and the wife's lover. In the opening scene the husband forces his way into the lover's apartment, with the intention of shooting him. But the second man in the triangle is so charming and nonchalant that the husband is beguiled into a friendship that, like the love of two crying drunks for each other, transcends understanding.

The production is billed as André Roussin's French comedy, adapted by Samuel Taylor. Mr. Roussin, if *Nina* is a fair sample of his work, has a lot to learn about the dramatist's art. His characters are puppets and his dialog is diluted Oscar Wilde. He seems to be wise in the tricks of the theatre, however, with a facility for making novelty appear important. In one scene, for instance, the husband cringes in a corner to prevent his wife from discovering him in her lover's rooms, when, in reality, the wife would normally be embarrassed to have her husband surprise her there.

The wife, in fact, seems relieved when her infidelity is brought out in the open so that the three parties concerned can discuss their situation objectively. She describes her mate as a model husband in all respects but one—he is too sedentary in his habits to satisfy her craving for LOVE. She claims, and the husband admits, that,

aside from being unfaithful, she is a model wife. It doesn't seem to matter whether the second man is a model lover. Both husband and wife are apparently satisfied with the existing arrangement and the third-act curtain leaves it that way.

Gloria Swanson is starred as the title character, and David Niven and Alan Webb are co-starred as the men in her life. Miss Swanson is as adequate as her role deserves, which is less than brilliant. Mr. Webb and Mr. Niven are effective in what are, for all practical purposes, refinements of dead-pan comedy. Gregory Ratoff directed and Charles Elson designed the set. All concerned contributed toward making at least a part of the audience happy. Two septuagenarian ladies in seats next to mine seemed to be having a wonderful time. THEOPHILUS LEWIS

FILMS

A CHRISTMAS CAROL and TOM BROWN'S SCHOOL DAYS. Anyone in the family looking for holiday entertainment off the beaten track has his choice of two British films based on what used to be regarded as children's classics.

The first is an affectionate and faithful adaptation of Dickens' most unabashed morality tale, written by Noel Langley and produced and directed by Brian Desmond Hurst. As a piece of film-making it is somewhat less than ingenious in its manner of arranging transitions between the real and the ghostly plane, but otherwise it succeeds quite well in the tricky business of putting cinematic life into Dickens' strange world of exaggerated contrasts.

While Tiny Tim and Marley's Ghost and Bob Cratchit and the others who figured in Scrooge's overnight regeneration may not be familiar or particularly comprehensible to youngsters today, their parents should find a nostalgic appeal in the proceedings. They should also find that the performances in general are first-rate and that the slightly comic quality taken on by the anguished Scrooge as played by Alastair Sim gives the part an extra measure of vitality.

Tom Brown's School Days, written and produced by the same Messrs. Langley and Hurst and directed by Gordon Parry, is based on Thomas Hughes' story of boyhood at Rugby School in the early nineteenth century when the famed headmaster Dr. Ar-

nold (Robert Newton) was beginning his efforts to change the inhuman traditions and practices which were an accepted part of the English school system. I have not read the book and consequently cannot say whether or not the impression of incompleteness given by the film results from fidelity to its source material.

In any case it seemed to me that while the picture proclaimed the evils both of the hazing system and of the teaching theory which held that pupils were enemies whose spirits should be broken, it failed to show the effects of these practices on the schoolboys who were subject to them. There were almost no scenes between students and masters, and while the story involved one thoroughly despicable schoolboy bully, the rest of the lads were so honorable and well-disposed and unbroken in spirit that it was a little difficult to work up much enthusiasm over the good doctor's reforming zeal. Despite this curious hiatus between cause and effect, the picture is an appealing if somewhat grim childhood story with admirable period atmosphere and fine performances by a group of schoolboy troupers headed by John Howard Davies as the young hero. (United Artists)

STARLIFT is one of those grab-bag musical films for the family in which every star on the lot having what could be remotely called a specialty talent gets momentarily into the act. Doris Day, Gordon Mac Crae, Virginia Mayo, James Cagney and Gary Cooper are only a few of those who have their brief moment upon the stage and then are heard no more. Their contributions range from excellent to disastrous.

Plotwise, the excuse for this star-studded vaudeville show is a USO-type junket to entertain the combat veterans at Travis Air Base in California. While the generosity of a great many movie stars in giving their services to entertain the troops is a matter of record, writing a screenplay on the subject takes the bloom off an altruistic gesture and makes it seem both patronizing and crassly commercial. As a result the interludes between vaudeville acts are pretty painful going. (Warner)

PANDORA AND THE FLYING DUTCHMAN is a handsomely Technicolored, enormously pretentious and solemn, and rampantly sexy modernization of the Flying Dutchman legend which is saved from complete disaster only by a few high points of unintentional humor. It features James Mason and Ava Gardner. (MGM) MOIRA WALSH

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Late vocations

EDITOR: Father Lawlor's fine article on late vocations to the priesthood (AM. 12/8) has, unintentionally I am sure, slighted the real American pioneers in the field, St. Mary's College at St. Mary, Kentucky.

Founded in 1821 and at one time conducted by the Jesuits, it has since 1929 been exclusively a seminary featuring a special course in Latin for late vocations. The St. Patrick's Clerical Club during the lifetime of its saintly founder always had a group of "alumni" ranging in number from 20 to 35 at St. Mary's. There wasn't any other institution like it.

Now the priests of the Congregation of the Resurrection have used their Kentucky experience to establish similar courses for late vocations at St. Jerome's College in Kitchener, Ontario.

(REV.) E. JAMES CALDWELL
Erie, Penn.

Children's books

EDITOR: Thank you for the discussion of children's books in the November 17 AMERICA. It was very helpful to us in ordering for a Book Fair; the annotations added much to its value.

SISTER LAETITIA MARIE
Gwynedd Valley, Pa.

Policy of absence

EDITOR: I should like to remark, rather belatedly, on your comment concerning the lack of Catholic college faculty membership in regional and professional organizations (10/27, p. 86). It was most pertinent, to say the least. The facts are lamentable.

For example, in the two years that I served as business manager for the Minnesota Council for the Social Studies, not one member of this organization was on the faculty of any Catholic college or high school. The National Council for the Social Studies recently held its thirty-first annual meeting at Detroit, Michigan. Of the 210 program participants at this meeting, I noted only one as being affiliated with a Catholic institution.

In studying the names of persons who are sustaining members of this organization, I discovered only one Brother and no Sisters in this category.

If faculty members of Catholic institutions were members of educational organizations of this type, they would be able to exert a great deal of influence in making other educators more aware of the importance of

developing moral and spiritual values through classroom teaching.

LT. JOHN C. MATLON
Camp Rucker, Ala.

Near East relief

EDITOR: With so much distress and anxiety in the world today, we fear many are overlooking one crying need—that of prayer, gifts of clothing and financial assistance for the suffering peoples of the Holy Land, forced from their homes and business to make way for the immigrants to Israel.

Recently the writer had the privilege of visiting the Holy Land and witnessing at first hand the inhumane treatment of the Arabs, Christian and Moslem, many of whom are forced to live in tents on the hot, dry shores of the Dead Sea.

The promised internationalization of the Sacred Places has not yet taken place and the work of the Church has been greatly hampered. But thank God for the fine work of the Catholic Near East Welfare Association, with headquarters at 480 Lexington Ave., New York 17, N. Y., under the most able leadership of Rt. Rev. Msgr. Thos. J. McMahon, whom I had the pleasure of meeting at the Holy Sepulchre. The office in New York has a most instructive film on the Holy Land that may be either purchased or rented. Our Lord will surely reward everything done for the Holy Places visited so often by Him.

ANNA A. EGAN
Pittsburgh, Pa.

"Western man"

EDITOR: Just one word on Bohdan Chudoba's article in the December 1 issue—terrific! How right he is, is perhaps best appreciated by one who has gone all through Catholic schools and, as Newman Club Chaplain for the past six years, has been able to observe Catholic students in secular colleges plagued by the same misunderstanding of history.

His analysis, however, leaves me with a question which I can best phrase by borrowing from a remark that appears—by a fortunate coincidence—in the same issue (p. 262): how can history be taught as Mr. Chudoba wants it taught to students whose Catholicism seems "to lack vigor" and to be "a somewhat uncertain type of faith which requires a vast amount of explaining"?

REV. VINCENT A. BROWN
St. Albans, N. Y.

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